A deuote treatyse
for them that ben ty
morouse and feare
full in conscience
whiche treatyse yf yt be
well red ouer and folow
yd wyl bryng ye reders
out of al scrupulosite of
cõscience & sacuyle fea=
re/ & bryng them to the
holy feare and Loue of
almyghty God.
Compyled by a
Brother of
Myon
called wyliam Bonde.
a Bachelar of Diui=
nite on whose sow=
le Jesu haue mercy

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¶ A good tretyse for them that hyn tymorouse & ferefull in cõscience. The fyrst Chapiter.

AS the holy prophete Dauid sayeth in the .Cx. psalme. Initiũ sapiẽcie timor dñi. The begynnyng of all goostly wysdom/is the holy feare of god. And the apostell Paule sayeth/ꝙ Caritas est vinculũ pfectionis et finis precepti. Charite/or the very loue of god/is the ende & knot of all parfecciõ. Therfore to cõbyne the begynnyng of goostly wysdome to thende of parfecciõ. I haue determyd sũwhat to declare of these.ii.after the sẽtence of holy scrypture and of holy doctours and sayntes/declaryng the same for the spirituall consolacion and goostly cõfort of suche deuoute sowles. as be sũwhat timorouse & ferefull in cõscience.

¶ what is the holy feare of god.
The seconde Chapitre.

¶ This holy feare of god/is a spirituall reuerence whiche ꝙ sowle of man yathe to hys maker/as the naturall chylde to his father. The chylde wyll not dysplease his father/be cause he so loueth hym naturally/that he had leuer suffre greate payne/then he wolde be oute of the fauoure of hys father or to be seperate from hys presence. This is a kynde natural reuerence & a chyldely feare. And suche is the feare that we oughte to haue to god. Our feare to god oughte to be a kynde louynge reuerence/so

that we

that we had leuer ſuffer all paynes then to be ſepa
rate from his grace. Thys as ſayut Thomas ſay-
eth ys the moſte parfyt feare/that man maye haue
in thys worlde. Thys feare although euery criſten
man & woman ſhuld haue: yet more ſpecially thoſe
that haue forſaken the vanytyes and pleaſures of
this worlde oughte to haue the holy reuerence/and
reuerent feare of god. Thys reuerente feare ys the
locke of parfection. It kepyth and preſerueth man
euer in the loue of god/& wyll not let hym returne
ageyne to ſynne. It euer cõmyth with charite/that
ys the holy loue of god/& departyth with the ſame
It euer lenyth and reſtyth vpon charite. and encre
ſyth with yt. And neuer may be ſeperate from gra-
ce. None may haue thys. but thoſe that bene in the
grace & fauoure of god. And none may haue thys
excellenly / but thoſe that obſarues and kepes the
preceptes and cõmaundementes of Jeſu criſt. and
ſuche as hathe forſaken the worlde for hys loue.

what ys the ſaruyle feare and what eupiles
cõmyth to vs therby. The thyrde. Chap

Another feare there is. that ys allymylyd & com
pared to a bondeman or a hyred ſaruante. whyche
dothe feare & dreade hys maſter for his cruelte and
iuſtice. euer kepyng and fulfyliyng his cõmaunde
mentes for drede of ponyſſhement. or leaſte he wyll
take hys wages from hym. Thys feare cõtentyth
not god. but rather yf yt be vndiſcretely vſyd / mo-
che dyſpleſyth hys grace. and ſpecyally in thoſe of

whome

whome god lokyth to haue an hyer reuerence/ that is ỹ holy louyng fere that I ſpake of before. Theſe ben or ſhulde be all relygious parſõs They ought to render to god an holy louyng reuerence/and not to feare god in his Iuſtice only with a myſtruſte of his mercy/ ſuppoſyng for euery tryfel dampnacion in theyr erronious cõſcience. This is the ſaruyle fere/this contentyth not god/but yf yt be vſyd vndiſcretely/yt ſore dyſpleſyth hym/for yt takyth his honoure and hys dew reuerence from hym. as moche as man may. This feare the greate ſynners of the worlde hathe ſometyme. They feare dampnacion. theyr cõſcience puttyth thẽ in remẽbrance although for lacke of grace/they haue no remorce of their ſyn But in relygious parſons comenly yt is more trouble then other ſyn or danger. For it draweth them to a ſcrupuloſyte & feare of ſpyryte/that it makith them thynke that all that they do is nought/and yet they be in grace and lyue ful holely/ but not ſo holely as they ſhulde do/ yf they labored to put ỹ ſaruyle fere away/for if they wolde/they ſhulde ꝑfyt moche more/and go forthe in holy lyfe/ where as now in thys feare/the other ſtande ſtyl/or go bacwarde For this ſaruyle feare ſo preſſeth downe the holy loue of god that yt may not haue lyberty to ſprynge as yt wolde. It alſo quenchyth the holy fere aboue ſayd. For the holy reuerence lyfteth the eye of mannes ſowle euer vpwarde to god/where contrary wyſe/ the ſaruyle feare fyxeth the eye of man euer in hel/for ther is nothynge in the cõſcience of the ſcrupulouſe ꝑſon but hell and dampnacion. Suche parſons dyſhonour

nour god moche ſom tyme. for bothe they myſtruſt hys infinite marcy. and alſo all the ſacramentes. not cõtentyd with theyr cõfeſſions. twyſe. thryſe. & ofter made of one ſyn. Suche dyſhonoure the ſacramente of penaunce. yt myny ſheth alſo the loue that they oughte to haue. when they receyue theyr maker. & makyth them come to the borde of theyre lorde in more feare then loue. whiche ſhulde not be For after ſaynt Thomas ther loue and feare ſhuld be in equall proporcion. ſo that ther loue ſhuld not mynyſſhe ther reuerence. nor theyr reuerence theyr loue. but they ſhulde in that poynte haue the affection & deſyre to receyue theyr lorde. that ȝathe had. whiche with gladnes & toyfulnes dyd receyue hym And they ſhulde haue alſo the reuerence of Centurio whyche alſo ys nampd in the Goſpell. ỳ thoughte hym vnworthy to receyue our lorde in to hys howſe. Thys ſaruyle feare afore ſayd alſo in ſome parſons. and ſpecially relygyous. when yt is ſuffe ryd to growe / or exercyſed wythout dyſcreſyon/ yt bry ngyth to ſuche a ſcrupuloſyte and errour of cõſcience. that they wyll folow no counſeyle. ye ſome tyme ſcantly they wyll reſt to/ or folowe the worde of god. ſpoken of the prycher. And in ſo doyng they do moche vnreuerence to the holy goſte. by whoſe blyſſed inſpiracion and counſeyll/ yt ys mynyſtred Theſe dyſauantages hathe man by ſaruyle feare & ſcrupuloſyte. and many mo. Saruyle feare ys lyke to the feare that dampned ſprytes hathe in hell. they dreade god for hys Juſtyce. But the louynge feare that I ſpake of afore is lyke to the holy reue-

rence

rence that aungels hathe in heuen. where they my
nystre afore the mageste of the Trynite in all loue
and reuerence. ¶ may cõpare saruyle feare. to the
hand mayde/ and the holy feare to ỹ lady or spouse
For certeynely let the handmayde by vndyscrete ex
ercy se haue dominion and rule/ and she wyll vtter
ly cõfounde and dystroye her mystres. So saruyle
feare may dystroy the holy louyng feare of god.

How thys saruyle feare shulde be orderyd
The fourthe Chapiter.

¶ The holy feare encreasyth and norysshyth chari
te. as the oyle dothe norysshe the lyghte. But to vn
dyscrete cõsyderacion of the iustice of god. or of the
paynes of hell causyth saruyle feare. And that fea-
re ys to charite/ as water to the fyer. Caste a lytell
water in to the fyer. and yt shal make the fyer more
hotte. but so moche ye may caste. that ye shall quen
che and put oute the fyer. Euen so ys thys saruyle
feare to charyte. Charite yf yt be greate & faruente
yt cõsumeth and expellyth all synystre dreade. And
cõtrary wyse. to greate feare of payne or dampna-
cion may slake and quenche charite. Therfore the
consyderacion of the paynes of hell/ or of the iustice
of god wolde be orderis with discrecio/ for so it may
be an occasion to encrease grace & disposycion to the
same. As in this example. The synner of the worlde
cõsideryng the paynes of hell & iustice of god/ dothe
fyrste enclyne hym to remorse of cõscience/ & so forth
to penaũce. & therby to grace. And suche wolde god
they remembred the paynes of hell more then they.

do. But to the ſeruantes of cryſt the relygyouſe paſ
ſons whiche with all their myndes and body apply
eth them ſelfe to ſerue god dayly/and neuer to offen
de his grace/ yt is neceſſary to vſe this forſayd me-
dytacyon of feare wyth diſcrecyon. in tyme/place/
and cyrcumſtance conueniente. As when they ben
dul/ſluggyſſhe/ and not prompte or redy to gooſtly
warkes. Or when they haue carnall thoughtes/ or
vayne glorious thoughtes or ſuche other/that letty
th them from the ſeruyce of god Then a meditacion
of the paynes of hell or of godes iuſtice ys neceſſary
as a pryncke to pryncke them forth/ & to quycken theyr
dulle ſowle to do theyr dewty. Otherwyſe it may do
hurte/ and abate theyr loue/ whyche ſhulde not be.
for in loue reſtyth all perfeció. This I wryte by cau
ſe many be deceyued in feryng & dredynge god. and
ſpecially ſom relygious parſons /takynge the one
feare for the other/weneyng that they rendre to god
the dew feare/ and holy reuerence/ and yt is not ſo.
For they only dreade hym for hys iuſtyce/ & ſo gyue
hym but a ſeruyle feare/whiche cõtentyth hym not.

How of ſeruyle feare comyth ſcrupuloſyte that moche troubelyth the relygious parſone the fyfthe Chapyter

Furthermore thys ſeruyle feare vndyſcretely
vſyd/ bryngeth them to ſuche a ſcrupuloſyte
of conſcience/ of the reaſon wherof / they byn brou-
ghte to ſuche a marueilous trouble of ſpryte/that ne
ther they can profit in grace/ & in the ſeruice of god
nor yet can not do they. dewly as they ſhulde do/ to
theyr lorde in tyme and place conuenient. And all ys

becauſe

because that they know not the nature of that spiri-
tuall dysease/ callyd scrupulosyte. And to what ge-
bardyse/parelles & confusyons/yt may bryng them
yf yt be not remouyd and put vtterly a way/ whiche
ys very easy to all them that be wylynge to lyue in
pece of spryte/& holy loue of god. For how may they
kepe theyr lorde in theyr harte contynually/ whose
cõscience is ful of trouble by scrupulosite/ syth scrip
ture sayeth/that his mansyon & dwellynge place ys In pace
euer where peace is. Then the mansyon of god may tus est l
not be fyxed in a scrupulouse soule/ whyche is euer eius.
trobelyd & ful of wauerynges and doutfulnes. And Psal. lxv
though the tabernacle of grace for a time may be in
theyr soule/yet there yt may not contynually abyde,
by the reason of the grete trouble that ys in theyr con
science. How may grace abyde in that cõscience that
makyth dedly syn of euery veniall syn. And som ty-
mes by theyr erronyous estymacion & scrupulosyte.
they make a greuous mortall syn of that/that is no
syn at all but rather verteu. Example. when suche a A good
parson hathe vsyd longe tyme pryuate prayers and ple.
deuocions. At the comaũdement of his prelate/when
he shulde do the worke of obedience: then his scru-
pulouse conscience wyll bynde hym to the contrary.
& say/yt is dedly syn to leue his deuocions vnsayde
And also moreouer whe he hathe vsyd certayne pray-
ers of deuocion/ to the whyche he ys not bounde of
duty. sometyme is scrupulouse conscience wyl prycke
him so with feare that he dare not omyt & leue suche
volũtary prayers for ony cause resonable. And that
is a greate folysshenes. Euyn suche ben all scrupu-
louse ysons. that byndeth them to theyr erronyous

cõscience. whiche they oughte to refuse/remoue/for
sake & depose/ at the coũseyll of theyr prelates or spi
rituall fathers. For though ỹ conscience dothe euer
bynde. yet when yt is erroneouse/yt shulde be depo=
syd and dothe not bynde playnely/for yt may & shulde
be put a way. To whome may a scrupulouse religi
ouse parson be compayrd / Certeynly to a man that
parison walkyth in a way that is most playne.plesante/and
sure/and yet he wyll stũble at a pease/ or at a whete
corne/or at a cherystone/ for a scrupul ys callyd su=
che a lytel stone. Euyn so of suche maner his he wor
thy grate derysyon that wyll be scrupulouse in reli
gion.whiche is the most right/playne/sure/and ple
saũt way/that eny crist̃ man may walke in/to god.
And yet in religion the scrupulouse parson wyll stũ
ble at euery strawe/ and somtyme make that thyng
that is vertew/by his weake coniectures & corrupte
sklymacions to be vyce/& that syn that is but veny=
all/to be greuous & mortal. And the cause of all this
is for he knoweth not the nature of scrupulosite. He
knoweth not what yt is/ & whereof yt rysyth/or bre=
dyth/what thynges they be that norysheth it/what
thynges mayntayneth yt/to what gebardy it bryng
eth the parson that is infecte wyth yt/ and how & by
what maner they myghte haue remedy to remoue it
and vtterly put yt a way. By cause that all these pre
myses somtyme be vnknowen/ the parsons that be
scrupulouse be marueiously troubeiyd & brought
to so greate feare of conscience and spirite: ỹ scant=
ly they can goo forthe in the seruyce of god as they
shulde do. And yet the thynge that troubelyth them
ys but a tryfle in yt selfe/ and sone remouyd yf they

wolde put ther good wyll there vnto. vndoutyd to the greate encreafe of vertew in theyr foules. Therfore/for thefe aforfaid cauſes & effectes of ſcrupulofyte. I ſhall teche ſomwhat for the confforte of ꝑ ſaid parſons/and fyrſte what is ſcrupulofyte.

what is ſcrupulofyte. The .bi. Chapitre.

¶ Scrupulofyte is cailyd ſomtyme puſyllanimite ſomtyme the feare of cõſcience/ſomtyme erronious of conſcience/ and thus yt is dyffyned. Scrupulofyte is a dulle tedioufnes and vndyſcrete deiection of trouble of the mynde/ by thoccafion of ymaginacions of certayne thynges whiche ſemyth to be cõtrary. Alſo yt is cailyd the fleyng of abhorrynge of feare by the whyche in a mynde vnſtable imagenynge thynges for to come that bys terrybie is cauſyd an angufſhe of ſpyrite & ſtraytenes in conſcience. But that noble Clarke Gerſon declaryth it more playne and ſayeth. Scrupulofyte ys a wauerynges/ or a doutefulnes and a feare that ys cauſyd of weake and vncerteyne coniectures of the mynde. As he myghte ſaye thus. Scrupulofyte ys a wauerynge vnſtablenes of the fantaſy. A doutfull vndyſcuſſyd and vncerteyne weake conjecture of reaſon/ & trou belous feare of the conſcięce. In the whiche wordes yt apperyth well/that ſcrupulofyte is not the parfit dyſcuſſyd acte of reaſon/but rather a weake coniecture without deu delyberacion. And that apperyth wele by this. Let a ſcrupulouſe parſon be aſkyd coũſeyl of an other in thoſe thynges in the whiche he is tanglyd hymſelfe/and ſome tyme he wyll gyue holſom coũſeyll wythout ſcrupull/ and that he can not

Jñ con
dio the
Jtẽ libr
de conſ
one pſe

gyue to hymselfe/wherfore it is playne that scrupu
lousnes dothe not pcede of parfit delyberacion. For
yt is but a weake imaginacion or a feble coniecture
of reason. It apperith also/that scrupulosyte is not
the fynall sentence of conscience. For yf yt were/ yt
must nedes bynde to fulfyll the sayd sentence/ whe=
ther yt were good or yuel. For after doctours/the er
ronious cõscience so dothe bynde/as longe as yt is
not put a way/but it oughte euer to be deposyd and
put a way/ when a thynge is fynally decreed of con
science/conscience hathe no doute / but strongly co=
maundyth yt/as yt apperyth in these worldly consci=
ences/in byyng & selyng/where oftẽ tymes though
they do wrongs/they put no doutes. But scrupulosi
te is euer a doutefull feare of the cõscience/wherfore
I may cõclude/ þ a man may do ageynst his scrupu
louse mynde & yet do not ageynst his cõscience. Also
a man may put a way his scrupulosyte/without co=
mytyng of syn. but rather somtyme with meryte. &
to thencreasse of grace & vertu. For as saynt Tho=
mas sayeth/the conscience . and the feare of consci=
ence ben tow thinges. To do ageynst the conscience
is syn. but to do agenst the feare or waueryng dout=
fulnes of the conscience may be without syn / what
so euer acte be wythout doute and feare: that ys no
scrupul/te may be callyd a scrupulosyte. And cõtra
ry wyse. That acte that procedeth not of parfyt dely
beracion/but is in feare & doute/yt semyth a scrupu
lousnes. Thus we haue shewyd you the nature of
scrupulosyte.

¶ wherof scrupulosyte ryseth or
bredyth. The. vii. Chapitre.

The. seuenth. Chapitre. Folio. vii.

NOw we shall shew you wherein scrupulosite dooth bryde/ & other ꝑnycles afore sayd. Thou gh doctours shew many & dyuerse causes that may be occasiõ of scrupulosyte/ yet for this our purpose. I note one special cause all doctours cõsyne therof ꝑ is to say/ the naturall cõplexion of man/ when our fore father Adam had broken the comaũdement of god/ wher afore his syn he had his body as his wyll After his syn his flesshe was all rebellyng to dyn & full of diuers inclynacians to vice. Incitnacions to Pryde/ to enuy/ to ire/ to couytousnes/ to slouthe/ to glotony/ & to lechery. with many other inclynaciõs lefte in man/ after ꝑ dyuersyte of hys cõplexion/ as paynes dew for hys syn. som mo/ som lesse/ after the dyuersyte of theyr natural cõplexion. Among all. I note specially for this our purpose/ ꝑ naturall inclynacion to inordynat feare. The whiche I wolde chose/ if yt were in my lyberty afore all ꝑ other perilous iclynaciõs afforsayde. For comõly they ꝑ of naturall disposyciõ byn disposyd to feares: they other wante many of ꝑ other / or elle they be not moche troubly with them as other be. This naturall inclynacion to feare after doctours may ryse of an humour in ꝑ sto make callyd melancoly/ whiche humour moche dispolyth to fere/ & specially in women. whiche as saint Thomas sayeth. by the occasion of that humoure. when they. ga alour they be vndiscretly feared. & dre dyth thynges/ that no constant cryſten ꝑsons shuld feare. For as saynt Thomas sayeth. In the nyghte specially they shall ymmagyn that they se spyrytes & beastes and other dekormyd fygures. And all is but theyr fantasy by reasõn of the said humour/ whiche

Antoninus in pzima pte tume. tit. .ii. capto. .x.

One cause of scrupulosyte.

Where of fears of women come to them.

tacyneth them to the sayd feare. Thys drede shulde not be in the spouses of crist. In whose harte euer shulde be the quycke remembrance of the passion of our lorde Jesu/ whiche maketh all feares to vanysshe a way as the flame of the fyre puttyth a way the smoke. of the contrary / and the sonne the shadow or darknes of the clowdes. No cristen man or woman oughte to feare any damnyd spyrytes. For the lyons of hell be bounde and may do nothyng to man/ but only at the wyll of oure lorde. And our moste gracyous master cryst Jesus neuer wolde suffre the enmy to appere vysybly to any of hys seruantes that louyth hym. but he gyueth them goostly strengthe to resyst hym/and not to feare hym/as I shall shew after by exaumple. And also yt was playne & manyfestly shewyd in sayut Margaret/sayut Julyan ỳ vyrgyn/sayut Katerine of sene and many other mo/both men and women. And although scrupulosyte & feare of conscience may be causyd many wayes. yet in women and som other that to our lorde be righte faythfull/yt may ryse of this forsayd humoure & inclynacion of natural cõplexion. And therfore as we sayd before/in suche yt is more trouble then daũger or peryll/and those in cõscience trymble and quake. as the prophet sayeth/where no feare is. nor peryl and many tymes also no syn.

salmo. xiii ℣. iii.

Howe scrupulosyte is norysshed.

The .viii. Chapitre.

And not only the feare of the cõscience or scrupulosyte ys bred by the occasion somtyme of this inclynacion of nature/ but also yt is norysshed by an vnstable fantasy/whyche comonly & often ty-

mes by thoccasion of this humor melancoly is dyſ-
poſyd to ymagyn tho thynges that ben terryble and
fearefull and that is one cauſe that makyth the con
ſcience troubiyd and doutful/& full of feare. whiche
feare is callyd ſcrupuloſyte. An other cauſe that no-
ryſſheth ſcrupuloſyte is this. where the ymaginaci-
on is moche occupyed wyth terryble fantaſyes/ the
mynde is moche inclyned to conſyd er the ſame And
for as moche as to the faythfull fowle/ fyn and ſepe
racyon from god ys moſte abhorryd/ therfore thoſe
thynges whiche ſhulde cauſe or folow of ꝑ ſame be
moſte terible to the mynde/as the iuſtice of god. his
fynal ſentence of iugement and repbacion. his ma-
ſte ſtrayte exampynacion of all ſynnes. ꝑ terryble pay
nes of hell and dampnaciō. that be ordeyned for ſyn-
ners. & the acoūtes that man muſt then gyue of eue
ry ydell worde and of venyall ſynnes/be they neuer
ſo ſmalle. and the horryble cōpany of diuels & ſuche
other. Theſe vndyſcretly cōſyderyd cauſyth the ſee
uyle feare of god. and that noryſſheth the feare of cō
ſcience/& ſcrupuloſyte. as the moyſture of the erthe
noryſſheth the plants or herbe. and euyn ſo makyth
yt growe and encreaſe. And ſomtyme the enemy ry-
ghte well knowyng the naturall dyſpoſycion & cōm
plexion of man helpyth forwardes and mouyth by
ſuggeſtion ofte to the cōſideracion of the ſame. and
all theſe doth noryſſhe ſcrupuloſyte.

In other ca
ſe of ſcupu
ſyte.

¶ wherof ſcrupuloſyte is mayntayned.

The .ix. Chapitre

¶ Scrupuloſite is mayntayned as I note ſpecial-
ly of tow thynges. that is to ſay/ of an erroneus

Of synguarryte and how perylous a vyce ys

ſcience/and of the moſte perylous ſpyce of pryde cal
lyd ſyngularite/whiche is when a parſon ſo reſtyth
to his owne opinion and to his owne reſon/ that he
wyll not beleue eny other. nor folowe the coũſeyl of
eny other. and thys ys the more perylous yuyll of
theſe tow. For though a parſon haue an erroneouſe
cõſcience/ yet yf he be meke & wyll folowe counſeyl.
he may ſone put hys errour a way. & ſone be curyd
of this forſayd ſpyrituall ſyckenes/callyd ſcrupuloſy-
te. But yf he be infecte with ſyngularite/yt is harde
to remoue the errour of his cõſcience/ excepte a ſpe
ciall grace and good wyll/ with dylygent labour of
his owne parte. Syngularite is perylouſe in euery
ſon/but as ſaint Gregory ſayeth/moſte perylouſe
in a relygyous parſone that entendyth parfeccyon
Suche yf they take an opinyon/or errour. harde yt
is to remoue them from yt. And ſpecially as he ſay-
eth in the begynnyng of theyr cõuerſion to relygyon
Suche parſons ſcrupulouſe and ſynguler in theyre
owne wayes/byn apte to be ouerthrowen in all tẽp-
tacions/and be dyſpoſyd to receyue all the ſuggeſti
ons of the enemy/& that is be cauſe they ben lyke to
hym/in theyr inordinat loue of theyr owne excellenſy
whiche is theit ſyngularite. Suche wyll kepe ſma
le thynges of relygion precyſely. & ſuche ꝓfections
as byn but tryfles. but the greate parfections & bor
dyns of relygiõ/and ſpecially obedience & mekenes
they wyl not kepe. Suche may be ſone knowen. For
pretendeyng parfection/they ben euer redy to be ful
of ſuſpicions / redy to take offenſyons redy to ſet at
nought/ dyſpyte and dyſdayne the workes of other
ꝑſons. Thus luche maner ſkylfous ben ſore deceyued

For they shall neuer ꝓfyt in goostlynes/nor ri
in grace/ for god resysteth the syngular ꝑ ꝓ
parson as scrypture sayeth/ & gyueth his grace ha-
bundantly to the meke & vi
vnquiet/vnstable and full of troubles & anguysshe
of spirite partly/by the reason of theyr scrupulosyte
partly/by theyr syngularite. Theyr scrupulous con-
science wyll trouble them amonge in theyr sarupce.
when theye haue sayde ꝓt ones sufficiently as theyr
fraylte wyl suffer/yet they can not be cõtent/but the
feare of theyr conscience ꝓuoketh them/ & so they say
yt agayne/twyse or thryse. And wosse at the seconde
tyme/then at the tyrste. But as Doctor Gerson say-
eth. Let suche parsons knowe for certenty/that the
churche byndeth no ꝑson to say his sarutce wythout
euall deuocion and actuall attencion of mynde in al
his sarutce. For then he shulde offende in saying of it
when he hathe not actuall deuocion/ & that is false.
For deuocio is of god & not in our power to haue yt
but as it pleasyth his grace. Also as saynt Thomas
sayeth/yt is sufficient that in ꝑ begynnynge/when he
shulde say his sarutce/that he haue an entent to sar-
ue god and to do his dewty. Theyr syngularite also
with feareful cõscience comonly dothe vnquiet and
trouble them in theyr confessions sore. And as doc-
tor Gerson sayeth / surely without reason. For they
wyll some & make a greate cõscience of those thyng
es that ben but trysels/in comparison/ & lyghte offe
ces/and suche veniall synnes/wythout the whiche/
yt is not possyble this syde to be cõtynuyd. In suche
they wyll make suche ꝓcyse serche and dyscusse of
conscience/that they wyll leue nothyng vnconsidred

De⁹ supl
resistuthu
lib⁹ dat ꝙ
ciam.
Jac.iiii.

Of scru
losite in
ynge of
uice.

De vita
ali aie li
iiii. Ite
tract. d
mediis
pusillan
tatem.

make conscience of all they? lyke/ and vnwyselye
more weppyng they? offences in the balance of the iu
stice of god/then in the balance of his marcy. Suche
yt they folow not counseyle/ & gyue a way this scrupul
they shall come to this inconuenience/ that they shall
make conscience of that/that is no syn/and confesse
that/ that is no vyce/ no? matter of confession/ and
that is not to be done. This smellyth all of syngula
rite/and specially in them that comyth to confession
haueyng cõpetent contricion as this clarke Gerson
sayeth/and somtyme haboũdant cõtricion/and ma-
keth they? confession sufficyentlye: yet by ỹ reason of
they? scrupulousnes & syngularite/ they be not con-
tent/ no? cast be fullyfyd with one confession sufficy-
entlye made/ but sometyme they wyl make tow o? mo
cõfessions of suche smalle synnes/and so do they vn
reuerence & dyshonoure to the holy sacrament of pe
naũce and mystruste the same/& bothe wery themself
and also they? gostly father. They quake & tremble
as the p?ophet sayeth/where no drede is. Suche say
eth this fo?said clarke byn syngulat/more trustyng
in they? owne iustice/ then in ỹ marcy of god. They
wene to make them selfe so clene/ that they shall ha-
ue no nede of ỹ marcy of god/but they loke to be sa-
uyd by his iustice But let suche take hede/what our
sauiour sayeth in his holy rewle whiche we haue p-
fessyd/ blyssyd be hys holy name euer more therfo?e.
that yf a man wolde suffer hym selfe to be slayne in
his body/yf yt were possyble a. C. tymes fo? penaũce
yet fo? all that/ he shuld not be wo?thy to come to he
uen/yf god wolde p?ocede after the only ry?goure of
his iustice ageynst hym. Thus we haue shewyd you

trepl-
rũt vbi
rat ti-

mo. xiii

iup?a.
o. xii.

wherof/as in parte/and as of one rote scrup[illegible]
dothe brede/ wherof yt is norysshed and mayn[illegible]
that is to say/of cõplexion yt may sprynge/of an vn-
stable fantasy and scrupyle feare yt may be norysshed
and of an erroneous cõscience & syngular mynde ys
may be mayntayned.

¶ Of the pueis that scrupulosite bryng
eth to. The .x. Chapitre.

Now resteth behynde to shew what pareyls trou-
bles & ieobardy scrupulosyte may brynge eny
parson to. And what remedyes for the same. and
for all these forsayd feares and troubles. fyrst as cõ
cernyng the pareyles and ieobardes/to the whiche
scrupulosite may brynge that parson that resteth in
yt/there be many & dyuers . of whiche all for lacke
of tyme I can not write now. yet one ieobardy I no
te/ that I fynde in a notable doctour/to the whiche
those that ben infecte with scrupulosite somtyme be
brought. And lyke as I haue shewed one occasion
wherof yt may sprynge and brede. That ys natu-
rall cõplexion: so lyke wyse I shall shew one pareyl
and ieobardy aboue all other/ to the whiche yt may
brynge. Doctours / and specially physycyens deter-
myne and say/ that of a certeyne humoure in the sto-
macke/ whether that humoure be melancoly / as yt
is lyke to be/ or els a dusk colour/ or rather a blacke
fleme. I leaue yt to them that be lernyd in physycke
but they say/ that of suche an humoure there ryseth
a blacke & a darke fume to the hed/ whyche so trou-
belyth the sensis and hed of man/that by thoccasion
therof/reasõ is darkenyd. & that as saynt Thomas
sayeth/is the greteste payne that may be in this wor-

...pecially to the faythfull soule. For yf reason ...n ende and may not have his course to discer-
nen̄ discusse partely thynges as hym oughte to do
shal causyth in the conscience of man or woman/ a
feare & wauerynge doutfulnes/ and that is scrupulo
syte. And so longe without remedy that feare maye
growe/ that it will brynge ỹ conscience halfe to con
sent to thynges that ben wrong/ whiche for lacke of
dewe deliberacion/ reason cannot discusse nor discer
ne. And paraduenture fall to mocions of infidelyte.
to anguyshe of spyrit/ & tediousnes of lyfe. thynke-
yng all that they do to be naughte. And that they be
forsaken of almyghty god. and deliuerid to the han
des of the enemy/ for their synnes/ and so fall to des
peracion. This is the greatest payne that may be in
this worlde/ to the faythfull soule. And in pacientli
sufferynge this payne/ and in wysely ouercomynge
the same/ there is purpled the greate crowne of glo-
ry/ & so moche more glory/ that the payne ys impor-
table. And certeynly/ this payne or some other lyke.
ys necessary & moche holsom for the synguler ghoste
to kepe hym in mekenes/ leaste he shulde fall to far-
ther pryde and so lose the fauour of god & crowne of
glory. There is as saynt Augustine sayeth for euery
syn a dewe payne. And god of iustice hathe comaun-
dyd that euery inordynate mynde shall receyue hys
dewe payne in hym selfe. As the enuyous harte hys
payne. The slouthfull hys payne. The Gloton hys
payne/ & so forthe of other But among the all/ there
is no payne so meyte to suppresse syngularyte/ as
these forsayd spirituall paynes & temptacions. The
whiche/ for as moche/ as we haue shewyd how they

) ꝑmo
.ca.xii.

may com & tyse in some maner wyse/ of the
our corupte nature/ wherfor suche may be somtyme
more payne then parell as we haue sayd before. For
doctour Gerson sayeth that there is a good scrupu-
losyte and a good desperacion. That is a good des-
peracion that seryth by the dull soule of man/ & ma
kyth yt stronge in hope. for the faythfull soule beyng
in sore temptacions & paynes/ seyng that he can not
delyuer & helpe hym selfe/ he caseth all his thought-
tes/ harte & mynde/ body & soule/ in to the hondes of
god hys maker/ & cleuyth fast to his marcy. as doth
the nedyll to ꝑ adamant stone. And that soule doute-
les shall haue cõforte of god. whiche anone as he re-
ceyueth/ he ys euer afterwarde more strong in hope
than he was before. Thys is a good desperacion.
Lykewyse/ that is a good scrupulosyte. that ys oc-
casiõ to remoue the soule from seruyle feare/ & tyme
rous cõscience to harty & fraruent loue. And that ys
a good mocion of infydelyte/ by the occasyon of the
whiche/ man may obteyne clere faythe/ & quicke fay
the in thynges cõcernyng his saluaciõ. I wyte not
this/ ꝑ only euery man ꝑ ys scrupulous & syngular
hathe these forsaid spũal infyrmytyes & temptaciõs
but also som tymes/ the stronge & faythfull saruan-
tes of god. that had leuer haue theyr hartes plucked
out of theyr brestes then in worde/ dede/ or thought
they wolde declyne from ꝑ trew faythe. and loue of
Jesu criste. And for as moche as allmyghty god lo-
ueyth them moste syngularly. therfore he wyll pro-
ue them in the fornace of payne & tribulacion. lyke
as he dyd his naturall & eternall son our sauioure &
lorde Jesu crist. And the cause ys. that aboue other

Albro pri
cõso. theol
ysa. iiii. &
bro. iiii. &
secunda.
A good de
peracion.

Vbi supra
A good sc
pulosite.

pacyently suffryng the same/they be ꝓpoꝛdinate to haue an hyer crowne of gloꝛy in heuen. Foꝛ as that noble ⁊ deuoute clarke. whome I suppose ye bothe knew and louyd foꝛ his synguler vertew Doctoure Chubbes/ in hys conflate/ cõparyth the swetnes of deuocion/⁊ fauoure of charyte vnto mylke. wyth whiche.god often tymes dothe fede and noꝛysshe his tendꝛe chyldꝛen/⁊ suche as ben tendꝛe in fayth/ weke in fayethe / weake in hope ⁊ feble in loue. But the strong seruauntes ⁊ chãpions of god .hym fed wyth a moꝛe stronge meate/as with paynes/labours/cõmaũdementes/ꝓfections ⁊ greate troubles/temptacions ⁊ aduersityes. whiche yf they suffer pacyently and so ꝓuyd/ kepe hole ⁊ bꝛeke not from the loue of god. suche be blyssed sayeth the wyse man. And they shall haue the crowne of gloꝛy/ whiche god hathe ꝓmysyd ⁊ keppyth foꝛ them. And sayut James in hys epystle exhoꝛtyth euery faythfull soule to the same. saying. Be glad and esteme yt foꝛ a great ioye/ when ye be in troubles/⁊ temptactions. Foꝛ syth the lyfe of faythfull man is cõparyd to batayle in scripture. the cristian man shulde not care/ noꝛ abate his goostly corage to god when he is assayled by the enemy. oꝛ otherwyse tossyd in aduersyte. knowyng foꝛ certayne that none may come to heuen but by trouble ⁊ payne Sayut Paule sayth. Them whom god receyueth ⁊ admyttyth as hys chyldꝛen / he coꝛrectyth in thys woꝛlde. And none may loke to be enheritours of the kyngdome of heuen/ ỹ in this woꝛlde wyll suffre no payne. And therfoꝛe ỹ faithful seruant of god shuld not regarde moche what payne he dothe suffre . noꝛ of whome hys payne takyth occasion oꝛ ys caussyd.

nflate ys
: name of
ske.

e. ꝓtimo.

b. bii.

bꝛe. xii. B

For know ye for certayne ꝑ all payne sensyble is wr. .l. Thom
oughte of god. & of hym ꝓncipally ys comaũdyd.
And thoughe the occasiõ of oure syn som tyme may
be ꝑ cause/by the suggestiõ of ꝑ enemy. And though
also ꝑ cause meritorious may be our selfe. other by
our surfet or negligens/straylte/ignorance/ or cor-
rupte wyll/yet the payne is only of god/as ꝑ ꝓuici
pall cause/to rectify/other the syn ꝑ is past/or to lett
the syn ꝑ is to com. so ꝑ pphete Dauid sayeth. that Psal. xxxi
god correctyth man for syn. Then we shulde not mo
che care nor be wery of payne but we ought dylygẽt
ly to apply all our study/after the coũsayl of ꝑ wyse
man. How we may receyue wyth harty thankes all
suche thynges ꝑ god shal sende. whether they be ad-
uersities/or ꝓsperitie. And often to reuolue & reso-
lue in our mynde: how we may ꝓpare & order our selfe
paciẽtly to suffre/endure & to cõtynew hole & vnbro
ken. in such tẽptacions aduersities & pues. For lyke
as ꝑ fier tryeth & puyth ꝑ syluer or golde. so ꝑ forna Eccly. ii.
ce of payne & tribulaciõ ꝓuith ꝑ elect chyldren & cho
sen ẽheritours of ꝑ kyngdom of heuen. saint Paule
wytnessyth ꝑ same. saying. Tribulaciõ warkyth pa- Roma. v.
cience. Pacience hole & vnbroken worketh pfe. & ꝓ-
fe warkyth hope. & hope neuer confoũdyth/ but gy-
uyth such goostly strẽgthe to man & knytteth his har
te so fast to god. ꝑ all payne is plesure to hym & aug
mentaciõ of strengthe & grace. Exãple. The pottar In exam
when he turnyth his vessel & in ꝑ first tyme makyth of the pot
yt as long as it is grene erth. he setyth no gret store
by it. But when he hathe put it in ꝑ fier. & after take
it out agen/if he fynd it broken. he wyl sone cast it a
syde as noughte/ & settyth no store therby. But yf ye
be hole and soũde when he takyth it out of the fyer.

then he maketh moche of yt. truſtyng that yt ſhall
ſerue & yelde hym ſuche aduantage as he made yt for.
And that pot ſo beynge hole & ſounde after the hyer.
yt yt had reaſon & vnderſtondyng/myght haue grete
cõfort & truſt to com to that ende/ that yt was made
for. So in lyke wyſe. That parſon that in paynes &
temptacions can ſuffer all pacientlỹ & endure hole
& vnbroke not/he may haue greate hope & truſt of hys
ſaluacyon. Thus we haue ſhewed you to what leſ-
hardy ſcrupulouſnes and ſyngularite bryngeth.

Of remedyes agaynſt ſcrupuloſyte.
The .xi. Chapitre

NOw we ſhall ſhew you what remedyes for
the ſame. And fyrſt agaynſt ſcrupuloſyte. As the fa-
mous clarke doctour Hydar ſayeth/ and alſo yt ys
in ſpeculo ſpũalitũ. Scrupuloſite is remouyd by .iii.
thinges that is to ſay/by depoſyng & putyng a way
of the erroneous conſcience.by meanes.& by clene
diſcrete cõfeſſion. In the whiche I note that ſcrupu
loſite ſhulde be remouyd & dyſtroyed/ in a contrary
wyſe to the order wherof it dothe growe/& ſpecially
in this one poynte of ſcrupuloſyte/that we haue ta-
ken to entrete of. It bredyth of ỹ inclynacion of our
corrupte nature. It is noryſſhed by an vnſtable fan
taſy/& by ſeruyle feare/and by the ſuggeſtion of the
enemy. It ys mayntenyd by ſyngularite & by an er-
roneous cõſcience. Now fyrſt after this forſayd clar
kes we oughte to do a way our erroneous cõſcience
and then put a waye ſyngularyte/& take meanes.
And as for the vnſtable thoughtes/call them in the

& cõſolato
& timorate
conſcientie.
p.iii. ca .x.
parte ſecũde
ſuptlo.ix.

lappe of your goſtly father. And for as the inclyna-
cion of nature. dyede yt no more. then ye wolde dye-
de the iclynacion to vnclennes of the body/or the in
clynacion to impacience or glotony. or eny other vyce
ageyn the wiche we muſt euer fyghte/ & there vpon
dependyth and folowyth ỳ crowne of glory. For as ſcõe Th
ſaynt Paule ſayeth none ſhall be crownyd but only ſecũdo.
they that manly dothe fyghte for yt. in the batayl of
verteu. And yf ſcrupulouſnes of theſe greate feares
of conſcience had byn good & neceſſary: the holy ſar
uantes of god that hath gon before vs/wolde haue
byn ſcrupulous/ & that we rede not. For I ſuppoſe
yf all had byn ſcrupulous. we ſhulde not haue had
the inumerable multytude of martyrs/ confeſſours
and other holy fathers that byn paſt/ nor the vnſpe
kable worckes that holy doctours haue writen & left
for our cõfort. wyth many & dyuers coũſeyls & pre-
ceptes to directe our conſcience agenſt ſuche ſcrupu
loſytyes. And that they wolde not haue done/ yf we
oughte to gyue place to ſuche feres. Therfore be ne
uer wery of eny ſuche iordinat fearys. but take dew
parte agenſt them when they come. & order them af-
ter diſcrecion. And yf they wyll be fearſe/ ſupprelle &
huent them by holy & ſwete meditacions of ỳ good-
nes of god. of his greate marcy & benefytes/ & loue
that he hathe to man. And thanke his grace for that
yt hathe pleaſyd hym to admyt man to be partenar
of his glory. for reſyſtyng ſuche ſmale mocions and
trykels. The order & maner to put a way an errone- To remo
ous conſcience. Doctours ſhewyth ſayng/that yt is an erro
moſte ſure to do yt after the counſeyl of theyr goſtly conſcien
fathers and diſcrete confeſſours. for that putyth all

thynges out of doute. bothe by the reason of theyr meke obedience to theyr cõfessour/ & by the grace of the sacrament of penaũce. In the whiche vndouted the holy goste dothe often tymes illumyn/lyghten & ispyre ỹ mynystre of ỹ said sacrament. ỹ is the pryst with the lyght of his grace & coũseyl For experience shewyth. how many that hathe byn scrupulous and in pcesse of tyme parceyueyng theyr owne greate folyshenes & errour/ laborynge in them selfe only after theyr syngular mynde to put yt a way / & not aft coũseyll/hathe fallen to further incõuenientes on ỹ other party. that is to saye / they haue excedyd more in largenes of conscience. then euer they dyd before in streytnes of scrupulosyte. And more haue drawen themselfe to the gebardy of plũpcion then euer they were in any daũger of desptraciõ. Bothe these saint Thomas forbyddeth . bothe to large cõscience/ & to streyghte conscience. For the one bryngeth to plũpcion & the other to desperacion. But all our labour shulde be to haue the quiet & meane conscience. For therin restyth the holy goste/ & there in standyth parfeccion. And therof encresith grace and vertew in religion/which syngularite principally doth let. therfore do yt a way as the mayntener of ỹ scrupul. and take in his place mekenes. Syngularite preferryth his owne iudgemente byfore all others. And mekenes dothe pretar the iugdemente of other byfore her owne. And therfore is mekenes the moste souerente medcin agenst scrupulosite. And that thyng ỹ principally puttyth it a way/is to folow coũseyl. So we rede that sayne Barnarde remoued a greate feare & scrupul from one of his bretherne/whiche was so fe

arracion

ryd. that he durst say no masse. He thoughte he had no fayth in the sacrament/ whose errour saint barnarde wayng wysely & dyscretly/ sayd. Go to masse brother in my fayeth. And he so doyng for obedience had neuer more trouble of that scrupulousnes and feare. But som wyll say. ye syr. saynt barnard was an holy man. & a grete clarke. our gostly fathers be not so. To this answerith doctor Gerson. & sayeth. ỹ it was neyther the holynes of saint barnard nor his great lernyng that delyuerỹd this man. but yt was the meke obedience of ỹ brother. that obayed and folowed ỹ comaũdment & coũseyl of his father. Therfore yt ys best to folow coũseyl & to ensew mekenes. and to put a way all syngularite. For as we sayd in begynnyng. lyke as the holy feare of god/ is the lock of all pfection. so mekenes is the key of all pfection. whiche openyth the hart of man to all thynges that byn goostly/ & shyttyth yt fast from all thynges contrary. Then in all scrupuls yt is best and most redy medicyn to folow the coũseyl of a discrete gostly father. And as for saruice of the churche/ as matyns. euynsonge/ and suche other howrs. Let none be to moche scrupulous therin. we be as saynte Austyne sayeth no aũgels. And what so euer we shall do/ som defaute we make therin. we can not do euery thyng so ꝓcysely as aungell can do. Therfore in our saruice. as we allegyd saint Thomas byfore. let vs in the begynnynge forme our mynde to god. & what so euer neglygence folowe. yf yt be not wylfully nor of contẽpte. but of our fraylte or neglygence or infyrmyte. our mynde be abstracte. standyng the fyrst order of our mynde it is sufficient/ & we be not bounde to say

Of saynt saruice. c

it agayne. But yf eny lyghte negligence fortune of oure fraylte/ be sorry therfore with a contrition on oure hyest or som other token of contriction and go forthe

fession

And as for confession be not to far prepose therin. I meane in makyng to far discussion in small synnes. For though in oure proper iugement/it be not lawfull to thynke eny synne smalle. for that were blasphemy sayeth saynte Barnarde/ yet many synnes byne venyall and so smalle/ that as saynte Thomas sayeth / we be not bounde to confesse them of very necessite by any comaũdement/but only of congruyte. Laudable yt is/ & specially for the holy religious parsons/and moche behoueful & holsom it is for theyr sonles helthe ofte to cõfesse theyr dayly offences/whiche comonly & in maner byn but venyall. But euer among cõtemyng the matter of cõfessyon be ware of the enemy & specially that parson that is scrupulous. For lyke as you put muddy watet in a vessell/ touche the vessell & the mud wyll ryse & darke the water. Euen so somtyme wyl the enemy (if he be sufferyd) touche our body & moue the humours & trouble the senses therof. & so darke reason/ that yo shall nether se yt selfe. nor parfytly consyder the confession or other warkes that we haue made or done. Then he wyll come & say / syr suche a syn ys not remytted of god. for yt was not trewly confessyd/ & so make hym go to cõfession ageyn / and speryally the scrupulous yson. whose cõscience is moche prompte and redy to cõsent/by the reason of fere that is in yt But knowe ye well/that this suggestion of the enemy is not done. to haue hym confesse hys syne. or to make hym haue remyssiõ of the same. But as saynt

none þ
e cõuer
sancti
li.

Gzegozy sayeth / the enemy somtyme wyll moue to verteu. by cause he wyll induce vice. He wyll moue the pzelate to Justice. bycause he wolde make hym cruell. somtyme to pyte & marcy / because he wolde make hym neglygent. And somtyme he wyll moue the relygyous parson to scilence/pzayer/ & contemplacio/because he wold make hym vayne glozyous somtyme moue hym to greate abstinence/ & watche bycause he wolde bzynge hym to ydelnes of bzayne oz other confusion. And so lyke wyse. in this poynte he wyll moue to confession/ not foz to haue them clene in soule. but because he wolde trouble them in cõscience. foz he hatyth peace/ & he is callyd the pestylent spirit of discozde & trouble. Therfoze though in grete crymes. & abhomynable offences of the which man oughte euer to be a shamyd. Myth shame & the payne therof in penaũce ys cõsityd foz a grete parte of cõtriction/suche of mere deuocion a man often to cõfesse foz the encrease of grace and meryt/thoughe doctours comende yt. yet in this case / other foz the suggestion of the enemy/ oz foz eny scrupulousnes. doctours wyll that they shal not cõfesse them agayn in cotidian & dayly synnes and venialles of whiche they haue byn confessyd befoze. but wysely to dyssymul it & to resyst the enemy in ỳ poynte. yet this not withstandyng/yf at eny tyme of only mere deuocio they be mouyd to make theyr lyfe & soule clene/then they may/as the tyme ys expedient & necessyte requireth. These poyntes we haue reherssyd by cause scrupulosyte is moche accustomyd to folow the same.

libzo. iii. r
ralitũ capt
xxiiii. xxi

Of remedyes foz temptacions compynge of Scrupulosyte. The. xii. Chapitre.

The.xii. Chapitre.

NOw lett vs se remedyes for the gebardyes & temptacions reherſyd. whiche done folow of ſcrupuloſyte. Temptacions comyth dyuerſe wayes ſom of ỳ enemy. ſom of our owne ſelfe. ſom byn carnall. ſom ſpirituall/& eche one of theſe hathe dyuerſe remedyes. we muſt euer reſyſt the enemy. & ſo ſcripture comaũdyth ſayng. Reſyſte the dyuell & he wyll flee from you. And treuthe yt is. For where he is ſuſferyd & feryd/there is he a lyon. and where he ys reſyſtyd & not fearyd nor ſet by. there ſayeth doctours he is but a ſhepe. But yet knowe/ that no man may loke to be able of hym ſelfe/to reſyſt or wraſtell with the enemy. ſyth there ys no power vpon erth able to be cõparyd to his power. Therfor temptacion muſt be reſiſtyd by grace/prayer/and good workes. The fowle thoughtes of ỳ luſtes of the body muſt be fled and had in abhomynacion/ dyſdaynynge that oure ſoule ỳ is dedicate to god. ſhulde be occuppyed wyth ſuche. ſyth our hartes ſhulde euer be kepte clene. as the chambre & manſion of our ſayd lorde. To this exhortyth ſaynt Paule ſayng. Flee fornicaciõ. And in an other place yt is ſayde. Gyue place to yre. In the whiche we be taughte a remedy ageyn impaciency. to ſuffre & not to reuenge our owne quarel And lyke wyſe to reſyſt the mocions of pryde and vaynglory. Thus euerychone of theſe maner of temptacions. haue theyr propre remedyes.

Of Spirituall temptacions & how they may com to vs. The.xiii. Chapitre.

BUT for as moche/as the ſpirituall temptacions be more ſuttell & paynefull /and comon-

ly more parlous/therfore our pore purpose now ys. to shew/how suche may come/& what remedyes for them. These temptacions be as mocions of infidelyte & mocions of desperacion. And amonge all other I note after doctours one special maner ỳ they may com of/ Isoder sayeth. The enemy when he wold decepue man/he fyrst cõsyderyth of what cõplexion he is. And so applyeth his ordynaunce & layeth sege to manes soule/where he fyndeth hym most weke. and appte ta receyue his suggestions. Saynt Gregory affyrmyth the same in his morals. And pope Leo in a sarmon of the Natyuyte of our lorde sayeth thus. The cursyd aduersary our aũcient & goostly enemy cõsyderyth the state of euery pson & ceassyth neuer/ ne fayleth to spyede & cast euery where the snares of his deceytes/ & euer labouryth to corrupte the trew fayth of the beleuyng soules. He knowyth full wele to whome he may apply the vnsaciable appetyte of couetousnes. And to whome he may suggeit ỳ soule & abhomynable delyres & occasyõs of Glotony and Lechery. And whome he may inspyre with his most venemous poyson of Ire and enuy. whome he may decepue with false ioye. and make them prowde and vayngloryous / or by admyracion and maruelynge of outwarde thynges to seduce and lede them from the waye of grace and parfeccion. He knoweth sayeth thys noble Clarke whome he may trouble wyth pensyfnes. & whome he may oppresse wyth fere. All hys laboure/dylygence/study & busynes/ys to way cõsyder & serche the maners/ cõdicions customes/& disposiciõs of man/wherfore when he knowith that

Libro .iii. sũmo bon Capto. v

Sermo .1

a parſon is diſpoſyd to be ſcrupulous & fearefull in
conſcience. Anone he wyll moue his body/ & cauſe a
fume to ryſe vp to his hed. & trouble his ſenſes/and
ſo darke reſon. & then he hathe brought hym in to a
grete trouble. Thē by his ſubtyl craftes he wyl ma-
ke hym byleue that he hathe no faythe / & that all he
dothe is nought. And yt is not ſo/for all this ys by
cauſe reſon is darkyd & may not ſe hym ſelfe. nor diſ
cuſſe ſuche thynges as parteyneth to his ſaluacion.
And that the enemy knowyng though he can not o-
uercome hym/yet he wyll trouble hym & wery hym.
as doctours ſayeth. & dryue hym to that poynte. yf
he can/ that he ſhall be wery to ſuffre payne for hys
ſynnes & for the loue of Jeſu criſt. In whiche yf the
faythfull ſoule reſyſt hym/ & be not ouercom. but pa
cientlȳ ſuffer all his craftes/paynes & troubles/cer-
taynly that ſoule dothe meryt greatly & byldyth his
hye crowne of glory. to the great confuſion of ȳ ene
my. which ſynned & fell without eny ſuche occaſion
or payne. but only of his fre wyll. But yf a ſoule wyl
be weake & faynt/ and not ſtrongly call for grace to
reſyſte hym: Anone he wyl lay greter ſege to hym. &
aſſayle hym with more temptacions. He wyl bryng
hym to anguyſſhe of ſpirit/ whiche is a ſpūall penſy
uenes. And that parlous payne he wyl by darkyng
of his reaſon/bryng hym to yet a greter payne. that
is to ſay. to tedioufnes of lyfe. And there vpon nert
he wyl if he be not reſyſted/moue hym to deſperacō
whiche is the vttermoſt that he may do. in the ſoule
ȳ louyth god. For certaynly. though he may bryng
his owne ſeruantes. & ſuche that louyth the worlde
better then god to forther cōfuſion: yet. ȳ ſeruantes

of god. and the elect chosen vessels of grace he may neuer kynally confoũde in that temptacion nor in any other/as saynt Gregory sayeth in the secõde boke of his morals.

¶ A lamentable cõplaynt of the dulle soule. The .xiiii. Chapitre.

BUT som wol saye. syr. I am so marueloussly troubled some tyme/that me thynketh I am lefte & forsaken of god and all hys aungells & holy sayntes. and I am as yt were a thynge that were taken & delyuerid to the enemy for my synnes. I haue no swetnes nor deuocio/but all my lyfe is as yt wer a tedioulnes/all swetnes & deuocion is taken from me. And I as a thynge lefte dry without merites/ & to nothynge apte nor disposyd/that is goostly. And that bryngeth me to suche feare/ that I may trust & hope of no ioy in heuen/nor eny thyng that is good in erth. but only loke for dampnacion. Ah. holy soul and yf thou wyst what these paynes doth profyt the thou woldest haue a mery spryt & a lyght harte. For certaynly other these greate temptacions byn only payne to the. or els they byn wylfully desyryd of the. If they byn only payne: knowe thou for certaynte that they byn no syn. For as oure holy father saynte Austine sayeth. Syn is so volũtary. that if yt be not volũtary yt is no syn. & as doctours sayeth. what so euer temptacio man suffre/yf he cõsent not/ yt is no syn/but only payne & meryt. & specially in these spũ all temptacios. whiche ben ageynst fayth and hope. For as scripture sayeth. this is our glory/this is oure victory: our moste strong & myghty fayth in Ie su cryste. whiche knowyth his seruantes and electe

Capitlo .x de vera ri gione.

Prima. I nes. v.

chyldren better then they know them selfe He knowyth that leuer they had to suffre dethe / as martyrs. than they wolde breke or gyue ouer / or cõsent to the enemy in suche temptacions & paynes. whome ther fore he putyth for the tryall & meryt in these greate paynes. by cause theyr crowne & glory shulde be the more hye in heuen. And certeynly theyr payne were a kynde of martyrdom / if they wolde suffre yt gladly / as holy martyrs dyd suffer dethe for the loue of Jesu crist. But for as moche as eny parson is not lyke stronge in fayth / hope / & the holy loue of god: necessary yt is to shew som remedyes & cõfortes / how holy fathers byfore vs hathe behauyd themselfe in suche temptacions.

¶ Good remedyes agaynste Spyrituall temptacions. The .xv. Chapitre.

DOctours wrytyth that in suche spũall temptacions. we shuld behaue our self otherwyse then in carnall temptacions. For in carnall temptacions we oughte to make stronge resystence / & euer wrastell agaynst them. but we may not do so in spũall temptacions. wysely & dyscretly we must resyste them / but in no wyse wrastell wyth them. when the enemy putyth to you a mocion of inkydelyte / reason not with hym / and lyke wyse when he castyth a suggestion of desperacion / stryue not with hym. but vse this medecyne. Suspende youre reason. restrayne all youre sensys. & plucke vp all youre spirites. & as the mocion cõyth / so let yt passe without stryke. If it be only of ỹ dyspostcion of our corrupte nature / this is sufficient yf yt be dyd. If yt com of the enemy he wyll not leue you so. but he wyll cleue otherwyse &

worke more trouble. Then after the counseyl of doc-
tours vse thys remedy. Dyssymul & shew your selfe
to set lytel by it/or nought. though ỳ thyng be grete
And lyfte vp youre mynde to god. & remembre hys
tendre marcy in the redempcion of man/& how yt is
his ordenaũce in suche tẽptacions & paynes to prou-
ue his saruantes. to whome he entendith to gyue ỳ
crowne of glory. But yf ỳ enemy be feerce & wol not
cesse for this. as he is most subtyll & crafty/then me
ke your selfe vnto god. & offer your selfe for his loue
& for the dew fruyte of penaũce for your synes. glad
ly & with thankes of hart/to suffer al paynes that yt
shall please his grace to sende you. And wyth ỳ call
& crye with harte & voyce/on the holy name of Jesu
x. tymes. or more or lesse/as your deuocion saruith
with som holy & swete meditaciõ of reuerence to the
same/as god shall put in to your mynde. This ver-
teu of mekenes & confessyon of the name of Jesu in
harte & worde/ỳ enemy may not abyde. For though
for a lytel tyme he wol pretende and semble as yf he
were not abasshyd for that verteu and name/as the Psal. lvi
serpent that scripture spekyth of. whose property ys
for the tyme to stoppe his erys/yet by the wordes of
the enchanter in conclusion she is ouercom & taken.
So the enemy though he wol not be a knowen ther
of/but som tymes more fersly he wol make insurrec
ciõ after that holy name Jesu be spoken. yet certeyn
ly that holy name namyd he is ouerthrowen/& ther
fore strongly parsew hym with the same & with me-
kenes/& he shall flie with grete cõfusion/to the grete
comfort of all them that abydyth as treu seruantes
parseuerant in this theyr prose/ to theyr greate try-

umphe and to the vtter confusion of the enemy. Experience shewyth also cõfort & remedy agenst such temptacions. A certayne parson ther was/that by ỹ space of .ii. yeres & moze. was troubelyd wyth suche mocions/ & often tymes by water & by lande. he had mocions to desperacion/ & to the moste abhomynable that may be/to distroy hym selfe. bothe by water & otherwyse. And the pson neuer ceasyd. but callyd to god dayly & parseuerantly to strẽgth hym. & euer confessyng hymselfe the seruant & wozshyper of the holy name of Jesu. cõmytyng hymselfe only & holly to ỹ passion of cryst & marcy of oure lozde god. And wythin the sayd tyme he had cõfozt & illuminaciõ in soule. how to answere the enmy/to his gret cõfozt. & to ỹ edefiyng of other. And ỹ was this/yt was gyuẽ hym by a light. that when so euer suche mocion cam to his mynde. that he sulde take that mocion foz an occasion & remembzaunce to honour the passion of crist & the blyssed vyzgyn hys mother. And yf it com to his mynde a .C. tymes in the day. so ofte of ỹ same to take occasion & remẽbzance to say. Adozam⁹ te criste Jhũ et benedicimus tibi. Quia per crucem tuam redemisti mũdum miserere nobis. And to the mother of marcy one Aue maria. to the ende. And thus that parson was clene delyueryd. to the greate encrease of hope in his soule.

¶ An answere to the fyzste parte of the Cõplaynt of the dulle soule. And a temedy foz his tedyousnes. The. xvi. Capitre.

But now to the cõplaynt of the pson that ys troubelyd with mocions of desperacion. And fyzst where he sayeth that his lyfe is as yt were a te-

diousnes. In that poynt begynneth ꝑ enuy all this trouble. For yt he may bryng hym to an heuynes of spryte/ & to a dulnes and tediousnes: then hathe he in maner robbed hym. from ꝑ zele & quycke feruour of good workes/ & spoyled hym of hys corage that he had to vertew/ & woll make hym leue cõtyme hys dewtyes vndone/ & other good workes/ to ꝑ whiche he hathe bene accustomyd. But this spũall penssyue nes/ & tediousnes of spryte is caused otherwyse in ꝑ grete syners of the worlde and infydels & heretikes & otherwyse in the seruantes of god. In the seruan tes of the dyuell/ yt is caused. when they haue ꝑ con ditions of theyr master. somtyme of a synguler and proude mynde when a man ꝑferryth his owne wyll mynde/ iuencion/ or cõseyl before al other. and also ageynst the cõmandement of god/ and is so obdura te & styffe in his opynion/ that he wyll folow no cõ- seyl. neyther of hys prelate/ nor of eny other reuler. Of thys we rede an example in the seconde boke of the kynges of one called Achytofel/ whiche for that his cõseyl was refusyd & not folowyd. he went ho- me & honge hymselfe. Some tyme yt comyth of an enuyous mynde. when a man ys so replete wyth the poyson of Enuy. Ire. & impaciency. that nether for god nor man he woll spare to reuenge. his enuyous wyll & harte. Of thys we rede in the boke of quene Hester of one callyd Amon/ whiche so enuyed a ver teous man callyd Mardocheus that he coulde non other wyse be contentyd/ but he wolde haue/ not on ly the sayd Mardocheus/ but also all his nacio̅ slay ne on a daye. and all for that Mardocheus dyd not arise and do hym reuerence as other did. But what

.iii. waye how tedi nes may me in euy people.

.i.

Captlo .x

Captlo .x

idē. Capi
o.vii.

.iii.

ith .xxvii

w tedious
may be i
saruātes
od.

fortunyd & suerly by the wyl of god & the meanes of the fornamyd quene Hester whiche was Mardoche us brothers doughter. vpon the same galows that he let make for Mardocheus/he was hangyd hymselfe.and Mardocheus with all hys nacion delyuerid. Som tyme yt comyth of a malysyous & cursyd wyll. a man wyll not calle for marcy to god.but voluntaryly & wylfully seperat hym selfe. from his marcy/as dyd Judas that betrayed our sauyoure. And all these cam to cōfusion. And therfore from thys tediousnes god kepe all cristen people. for hys tendre marcy. amen. ¶ Of an other cause & maner thys forsayd tediousnes is causyd in ỹ saruantes of god As sayut Gregory wytnessyth in his moralles. And that ys when the saruantes of god hathe foughten the batayl of vertu long seson/& erectysyd hymselfe wele in warkes of parfection/and gostlynes. Afterwarde he begynneth to be wery.& to abate his dylygence and goostly corage that he had in resystynge temptacions and doyng good workes/ & so gyueth place to the enemy/whyche anon as ỹ aduarsary do the parceyue/he parsewyth hym more craftely/ & by many suttyl fraudes and suggestions mouyth hym to the forsayd gostly werynes/& tediousnes. Ageyn the whiche/ we must vse these remedyes that folowyth/and apply all our enforce & myghte/to resyste & remoue this sayd tediousnes For lyke as where the serpent may get in/her hed/she wyl cōuey & drawe in her body shortly/so wol he do. Therfore let vs cut away tediousnes from our harte/as ỹ moste parious hed of the serpent the dyuell. For yf he may obteyne that vndoutyd he wol bringe vs to farther trouble

Therfor when we be wery in goostlynes. let vs resort to the well of marcy & foũtayne of all cõfort oure louyng sauiour cryst Jesu. whiche hathe promysed to cõfort & refresshe vs sayng. Come to me al you that be ouerchargyd & weryed in the grete labours ỹ ye haue taken for my loue. Com to me & I shall refresshe you. I shall cõforte releue & defende you/ & from all troubles delyuer you. In me ye shall haue peace Let vs cõsyder ỹ grete marcy & tendre loue of that lorde/ whiche for our redempcion & delyuerance/ ne theyr sparyd body nor soule/ but stronglye sufferyng the batell of tribulacion & all paynes to ỹ vttermost neuer ceassyd to the ende/ but rendryd his most precyous lyfe for our saluacion. Remẽbre also the holy apostles/ martyrs/ cõfessours & vyrgyns/ and inumerable holy fathers & sayntes that taughte the same batayl. Lyfte vp the eye of your soule to heuen. & cõsyder ỹ crowne of glory. whiche our sayd lord hathe ppared for his seruantes. & holdyth yt in his hande as most sure & redy to those psons ỹ persseuer fyghtyng this batayl to ỹ ende. For to them only it is promysyd. Loke also downe to hell. & cõsyder whether ye be able to stusteyne the paynes ordeynd for ỹ contrary For them I mene ỹ begynneth good workes & do not pseuer to ỹ ende. These well consyderyd may be an occasiou to remoue all tediousnes and dulnes of spirit. But yf you wyll confoũde the enemy shortly. vse thys remedy when ye be dysposyd to dulnes of spyryt/ applye youre selfe to some workes bodely or goostly. that ben to the honoure of god. though in the doynge of them ye haue deuocion. as in prayer. or in redeynge of holy Psalmes / or sayntes lyues.

Wath .xi.

Joãnes.

A good r
dy agey
tediousn

And ſpecially ofte amonge. vſe theſe holy Pſalmes
almo .xliii Judica me deus et diſcerne cauſam meam. ⁊ Domi
al .C.xlii. ne exaudi oꝛationem meam. auribus ꝑcipe obſecra-
cionem meam. And in this exercyſe the enemy may not abyde. but ſeyng that ỳ moꝛe he tẽptyth/ ỳ moꝛe the ſaruante of god dothe ꝓfyt in good woꝛkes/ as vtterly cõfoũdyd foꝛ that tyme he wol departe/ and ceſſe his temptacion to the great cõfoꝛt ⁊ gooſtly ex-
perience of the ſayd parſon and many moo.

An anſwere to the ſeconde parte of the complaynt of the dul ſoule where ſhe com playneth that all ſwetnes ⁊ deuocion is taken from her ⁊ ſhe lefte all dꝛy/ ⁊ with out merites. The .xvii. Chapitre.

Here the ſayde parſon alſo ſayeth that all hys
w deuocion and ſwetnes is taken from hym/ and he as a thynge/ that were foꝛſaken. al lefte dꝛy without merites. He thynkyth that all ỳ dedes that he hathe done be noughte/ ⁊ rather be ſyn. thẽ good woꝛkes/ and yt is not ſo/ but all is illuſyon ⁊ crafte of the enemy/ whiche after ỳ he hath darkyd reaſon as is ſaid beſoꝛe/ then he wol begyn to clatter in the
melia .xii fantaſy of man. Foꝛ as Oꝛigen ſayeth vpon Luke Man hathe .ii. aungels deputyd to hym/ one good and an other yuel. And if good thoughtes be in our harte/ and Juſtice in our warkes/ then our good aũ geil ſpekith to vs. ⁊ cõtrary/ when yuell thoughtes dothe abyde ⁊ roote in our hartes/ then the aungell of the dyuell ſpekyth to vs. And ſome tyme he wole (as ſaynt ꝑaule ſayeth) tranſfygure hymſelfe/ and

appere as an aũgell of lyghte. And vnder the colou re of verteu & good thinges/he wol deceyue the sym ple soule/suche as haue not ỹ experience of his sub= tyl crafftes. And somtyme. he hathe apperyd in ỹ sy= mylytude of criste. as we haue many examples. and by a false & vayne ioye/he hathe deceuyd them/that hathe ben gyuen to greate pfection. And moze ouer yt is to feare/syth he is so pzoude & hathe so grete re bellyon to god. and suche malyce & enuy to man. yf he were suffryd he wolde not spare/ to coũterfet the voyce & parson of god omipotent/and speake suche oz other lyke wozdes in the pson of god. As yt were god that spake/and signyfy and say/thou art abho= mynable by syn. thy grace is gon/thou hast cast thy selfe vtterly from me/& therfoze I wol no moze rece ue the to my grace/thou art dampnyd. I haue dely uerỹd the to the enemy/and suche other. & all shulde be but the fraudes of ỹ enemy. whome yf god wolde suffre so to do: yt shulde be to the greate glozy & tri umphe of his saruant/whiche beyng but as a woz= me of the erth in maner & in cõparison of the enemy yet by ỹ grace of god/ys able to ouercom hym & all his crafftes. to his vtter cõfusion. Foz he lost the said glozy without any suche temptacion oz dyssuasion. He wyl also somtime speke to vs in the voyce of our owne cõscience/specially when we be darked in our reason/& say. My fayth is vnstable/and not trewy. it is but fayned/my hope ys not vpwarde as yt shuld be. I haue no loue to god. I cõsent to euery syn. & to euery delectacion. I wol despayze/how may I loke foz heuen. that consentes to euery delectacion. and do not resyst eny temptacion/ euer I decay and fall

from god. Wyche thoughtes and innumerable moo he wol speke in our soule as yt were oure owne conscience that shulde speke/ & all is but hys crafte and suggestions. Sōtyme he wol speke in his owne dyuelysshe parson & cast his moste terryble engyns of fere in mannes soule/ to hys grete vnquietnes. and say thus. Yf thou leaue not this parfection or thys worke. I shall mete with the in suche a comar. Or yf thou do thus/ & thus I shall bryng the to this cōfusion/ or that mysshyef. I shall neuer leue the/ but euer pursew ỹ/ tempte the/ & trouble the/ vnto I haue brought the to hell. And sōtyme he woll put hym in grete fere/ & dayly ver hym for as ofte as he can/ thoughe he may not ouercom hym. & say I. Thou cease not from this worke/ or that worke/ thou shalt falle in this horryble syknes/ as the fallyng syknes/ the frenshyp pawlsey or the pestylence. On this maner he spake to the holy father sayne Frances/ but he set nothyng therby. but prechyd the more/ not withstandyng his cruell suggestions. And also to sayne Martyn/ & sayd that he wolde neuer leaue hym/ whyther so euer he went. but he feryd not his threatenyng/ but said thus Dñs michi adiutor non timebo vias tuas. God beyng my socour & helpe. I feare not all thy wayes/ & so he was confoundyd. These thynges though they bin terryble to euery man/ yet they be moste veracion to the ferefull & scrupulous yson/ whose cōscience by cause of the feare/ & doutfulnes of the same. semyth to consent to suche/ & yet yt is not so. Of these terryble suggestions/ motion & feares/ the prophete Dauid speketh in hys psalme/ where he sayeth and prayeth on thys wyse. Exaudi deus orationē meam

eñ dep̄ecor. a timore inimici eripe animam meam. Good lord graciously here my prayer/ & delyuer me from the fere of myne enemy In an other place also he sayeth. Contristatus sū in exercitacione mea a voce inimici .&c. Blyssyd lorde I am sore veryd in myne exercyse/thorow the voyce of myne enemy. And in the .xl. psalme also Inimici mei dixerūt mala michi. Myne enemyes hathe spoken to me. most terrible yuel & ferefull wordes. vpon the whiche texte saint Austyn asketh what enemyes byn these. but our goostly aduarsary the dyuell. And the ordinary glose of the same sayeth. These enemyes byn ỹ dāpnyd spirites/whiche somtyme with fleys/ & sōtyme with false ioyes/troubelyth the seruantes of cryste. But let neuer ony pson or parsens be feryd of suche suggestions/ that wold serue god. & hathe a mynde therto/thoughe they be darkyd in reason somtyme. & can not discusse that thyng they shuld. nor se them selfe/nor theyr actes ne lyke that they haue led in tyme paste. For ther is nothyng more necessary to make a man know that of hymselfe he is noughte then these paynes/& that all hys helpe cōfort & strengthe is of god. But suche a soule ỹ is in trouble & payne of tēptacion/yf he cleue in harte to god. & call to his marcy/he shall neuer be ouercom. For as saynt Gregory sayeth in his Morals. In all anguyshe of spyrite & tēptacion/how moche so euer thy sensses/reson. thoughtes & dedes ben darkid/& seme not swete nor merytorious/as long as in the bottom of thy harte & roote of thy wyll thou feelyst a cōtrary inclinacion that thou woldest not consent/for any thyng/& that suche tēptacions byn paynfull to the & not pleasure

Psalmo. 5

noꝛ volũtaryly deſyꝛyd. ſo longe thou arte ſafe and not ouercom in that tẽptacion. Waynt Jeroꝛm ſayth alſo. that in ſuche anguyſſhes of ſpyꝛit/ yf thou but ſuſpyꝛe oꝛ ſygh vp to god foꝛ marcy/ thou art ſafe in ſoule. But as ſaynt Thomas ſayeth/ better yt were to dyſpyſe them/ foꝛ that is a token of greate grace.

iii. diſtic q. pꝛima iii. Euery man/ ſayeth this noble doctour ẏ reſyſtyth & wꝛeſtelyth with tẽptacion ouercomyth it not. but he ouercomyth temptacion/ ẏ diſpiſyth yt & caryth not foꝛ yt. but rather offeryth hym ſelfe to yt & all other wyfully & gladly foꝛ ẏ loue of god & foꝛ the purgacion of his owne ſynnes. And ſuche a ꝑſon in wꝛeſtlyng reſyſtyng oꝛ ouercomyng tẽptacion dothe moche meryt. Foꝛ as maſter Duns ſayth. Meryt ſtondyth not in ſwetnes & faruour of grace. but in the enfoꝛce & laboure of ẏ comaſidemẽt of god. accoꝛdyng to the iclynacion of grace & charite. Foꝛ ſom tyme ẏ ſoule ẏ hathe moꝛe grace/ hathe leſſe ſwetnes & faruoure than he that hathe leſſe grace. Gerſon ſayeth alſo. that better yt is ſomtyme & moꝛe meryt to haue a wyll clerely by fayth to beleue/ and to haue a wyll ſtrongly to hope in god/ and to haue a wyll with enfoꝛſe and laboure of harte faruently foꝛ to loue god & moꝛe meryt may be. than wythout difficulty ſomtyme to haue the vſe of theſe foꝛſayd vertues/ as we wolde and after our owne wyll. And this is not only the ſayng of Gerſon/ but yt ꝑtayneth alſo the comen determynacion of doctours. Therfoꝛe neuer dꝛede ne care/ what the enemy ſpeake in youre ſoule. foꝛ as ſaynt Thomas ſayeth. know ye foꝛ a certaynte that he can nother create thought noꝛ directly cauſe any thought in youre mynde but as we gaue example a

t. xvii. ꝑ. t. pꝛima finem.

c. de pꝛe iciõe ad ĩ cõſide- ꝺe tercia

ma ſecꝺe ꝺ. lxxx.

foze of the vessell with muddy watter. he may be occasion of dyuerse thoughtes in oure mynde. he may touche ꝑ dysshe. that is to say. he may moue & touche the instrumentes of the sensys. and by the occasion therof. troble the fantasy/and incyne yt to ymagyn many and diuerse thynges/by the reson wherof/the reson of man/for nye amyte and affinite. that yt hathe with the fantasy/considerith the same/and so yt ys to be vnderstondyd that we sayd before/how the enemy dyd clatter and speake in the fantasy & soule of man and none otherwyse after this notable clarke saynt Thomas. On thys maner he woll speke amonge in the tyme of the saruice of god. and encyne vs by hys suggestion to consydze thynges & matters harde/spoken/seen/thought or wzought/in all the pzocesse of our lyfe/though byfoze they were not in our mynde/and also moue vs to discusse our lyfe past/and oure confessions & say/they be not suffycyently made/ by cause he wolde let oure mynde from our dewty. somtyme he woll pswade and entyse vs to vayneglozy. after resystyng of tẽptacion or other holy meditacion and pzayer. and saye/ Ah syz. ye be a holy man. and stronge in god. ye haue ouercome me/ye maye be glad and reioyse in harte that I can fasten no tẽptacion on you. But for al suche cautels & false deceptes of the enemy/kepe you euer in mekenes. Do youre dewty as youre helthe woll suffre to the vttermoste. and care not for them. for they can not hurte. And all be yt/that he saye/ye haue no merittes/ye be a synner. & offer to you mocions of infidelyte. & of despayze. reson not wyth hym in any wyse.

noꝛ knowlege your ſelfe a ſyner to hym. but lyft vp your harte to god. & knowlege that to hym. & cõmit your ſelfe with all meke ſupplycacion & loue of hert to his grace & mercy/and ſo doyng. neuer doute ne feare the enemy.

¶An anſwere to the Thyꝛde parte of the Complaynt of the dull Soule/where ſhe lamentyth herſelfe as vtterly foꝛſaken of god The .xviii. Chapitre.

Here the ſayd parſon ſaid/that hym thoughte
w he was foꝛſaken of god. know he ꝑ foꝛ a ſuerty/yt may not be ſo with any criſtian man. excepte he wol fyꝛſte vnkyndly foꝛſake god wylfully. Foꝛ the holy goſte can not be falſe/whiche ſayeth in
al .lxxxx. holy ſcripture. Clamauit ad me & ego exaudiam eũ cũ ipo ſum in tribulacione.eripiam eũ & gloꝛificabo eum. longitudine dieꝝ replebo eũ . et oſtendam illi ſalutare meũ. Man he ſayeth hathe callyd & cryed on me/ and I ſhall graciouſly here hym. I am euer with hym in his tribulacion. I ſhall delyuer hym & gloꝛyfy hym. I ſhall replenyſſhe hym with lõge lyfe and gyue hym ꝑ clere viſion & ſyght of my magneſty & goodnes/whiche ſhall be his ſaluacion. Be theꝛfoꝛe & neuer foꝛget/what vãtage yt is to cry to god. & to cleue to his mercy/ & what benefites do folowe
rmo.xvi. therof. Saynt Bernard wyſſheth that he myght euer
. pſalmo. haue payne & tribulacion. becauſe he myghte euer
xx. haue the ꝑſence of god in his ſoule/faythfully truſtyng & beleuyng/in this holy ſcripture aboꝛ reherſyd The loue of god to his ſeruãtes is cõparyd in ſcripture to the loue ꝑ the father oꝛ the mother hathe to ꝑ chylde. Foꝛ lyke as the loueynge mother/ when ſhe

wolde haue her chylde to go a lone/ she wyll set yt in
a place all a lone. And she holdyng an appull in her
hande/ wol calle her chylde to com to her. And wyll
suffer hym to declyne on this side or on ỳ syde & also
bothe bacward & forward/ but yf yt begyn to fall. &
none/ & with moste dylygence she puttyth her hande
vnder the chylde/ & sauyth yt from falyng and hurt
So lyke wyse/ our moste gracious & loueyng father
god oipotent. when he wolde haue vs ykyt & strong
in his grace. & to go a lone bothe thorow fyer & wa-
ter & all tẽptations/ he wol set vs a lone. that ys to
say/ he wol semble as though/ he dyd withdraw for
the tyme hys godly comfort from vs. And when he
wolde haue vs strong in fayth: he woll suffre vs to
haue mociõs of infidelyte. And when he wold arere
vp our hope/ & make vs strong in his marcy. he wol
suffre vs to be tẽptyd in desperacion/ of the enemy.
whose plesure ys to tosse & trouble man. as they vse
to fanne whete/ though he can neuer ouercom hym
ỳ louyth god. And also when he wolde haue vs far-
uent & burnyng in his loue: he wyl fyrst suffre vs to
declyne to scruple feres & dredes and to scrupulosy-
tyes. in ỳ whiche/ he wol not suffre vs to fall vtterly
but more suerly than the naturall father or mother.
he wol susteyne & preserue vs by his grace/ for ỳ we
shulde & euer oughte to know that he wol neuer for
sake vs. nor be absent from vs in suche troubles and
tẽptacions. wherof we rede an Example of the holy
father saint Antony. The enemy on a tyme bet hym
so bodyly/ that he lefte hym for ded. And his disciple
so fyndyng hym. caryd hym home for ded. & watchid
hym for ded. when it pleasyd our lorde that he shuld

De saint
tony an
ple.
In dica

reuyue. and com to hym selfe. Antony consyderyng where he was/ & seyng the cõpany ẏ was presente a boute hym. espyed his disciple/ & pryuely made hym a sygne to com to hym & said. Cary me ageyne wher I was before. And so done he cryed & prouoked the dyuels to com ageyn saying. Com ageyn ye theuys. I am the seruant of Jesu criste. do what ye can. I defye you. The dyuels not beryng this grete cõfusyon and dispyte. thoughte how they myght reuenge themselfe. & gatheryng a great multitude to gether transformyd them in to the similytudes & lyknes of dyuers bestys. & so apperyd to hym ageyn/ whome when he sawe. Anon he was lyghtnid with ẏ lyghte of the holy goste. & sayd to them. I se now ye fere my lorde Jesu cryste. for one of these bestes in whose symylitude ye haue transformyd your selfe/ were able to deuoure me/ yf yt were the wyll of my lorde Jhũ crist. but now all the worlde may know/ that ye may nothyng do of your selfe/ but as ye be lycensyd and ympityd of my lorde Jesu crist. In wose name I defye you all/ & so they confoũdyd/ euanyshed a way. And then our lorde Jesu apperyd. To whome Antony sayd. O lorde where hast thou byn so long? And he answeryd & sayd. Certeynly Antony I was euer with the. But I semyd to wythdrawe my selfe/ for ẏ I myght pue/ how strongly thou woldest fyght for my loue. And now for that I se thou hast acquit thy selfe wele & played ẏ man. I shall make thy name to be knowen thorow out all ẏ worlde/ wherfore. let neuer man thynke/ that he ys forsaken of god. but as
ii. litit. B the prophete Isai sayeth/ yt ys but as a lytell poynt or prycke. an instant or moment of tyme. in ẏ which

god pzouyth man.& semyth to tozne the most fauora
ble and swete coũtenance of his most blessyd vysage
from man & to semble as he had indignacion & were
soze displesid with man. And all is be cause in a lytle
poynt/he wol yue hym. that euer moze he may haue
marcy on hym. And thus to be lefte of almighty god
no faythfull seruant of god shulde disdayne/syth on
the same maner the son of god. in our nature/hang=
yng on the crosse dyd call & cry/ to his eternal father
sayng. My lozde god. why haste thou thus fozsaken Mat.xx
me.

Remedies ageynst desperaciõ. The.xix.Cha.

Here also the desperant pson sayeth. he can see
nothyng but his dampnacion/and so to fall to
despayze. O swete soule beware. what thou say
est vsurpe not the power of god. Take not on the to
discusse the vnscrutable iudgementes of god. I wol
graũte to the ỹ in tyme and place it is good a man to
remẽbze dampnacion / & in his meditacion to recoũt
with him selfe as he were byfoze ỹ iudgement of god
remẽbzyng his synnes. the iustice of god. the paynes
of hell dew foz syn/& suche other. But in this beware
dyffyne nothynge/nother foz thy selfe/ ne yet foz eny
dther. Foz yf thou despayze. oz decre thyn owne dãp=
nacion. thou vsurpyst to dyffyne ỹ moste secrete sen=
tence of god. whiche aũgell in heuen doth not know
but only yt is resaruyd to god. Also thou doest moch
iniury to god/ in mystrustynge his marcy. thou ma=
kest hys marcy no moze in thy cozrupte fantasy/ oz
mynde/then is the marcy of man. oz aũgel. wher the
marcy of god ys infynite & hathe no ende/ what spe=

kist thou man of synnes. As this noble clarke Gerſō
ac.de sayeth/ yf thou hadest shed all the cristian mēnes blo
nis cō- de/ that hathe byn shed from the incarnacion of our
alphe- lorde to this howre. haueyng repentaūce with a wyl
to be cōfessyd and contryte/ for one supplycacion for
marcy/ thou mayst be sauyd and opteyne forgyfnes
of god. why thynkest thou. that our most mercyfull
sauiour Jesu dyd chuse to his singular familyarite.
Mathew. Peter. Paule. zache. mari Magdalen and
mary the Egipcian/ & the theef and blasphemar that
honge on his right syde. with inumerable mo grete
syners. that now byn holy saintes in heuen. but only
that thou shuldest neuer despayre. but euer cōmyt ꝑ
to the marcy of god. & to his dyssyd passiō. Or what
spekyst thou of merites. syth the wydow/ that offrid
but .ii. mytes/ was more alowyd. then they ꝑ offryd
most of all. for god reconsityth not the workes so mo-
che/ as he dothe the wyll. where is in case no nother
possybylyte. but ouer all this. ꝑ merites of the passiō
of crist is sufficient for vs all. The infantes that byn
new borne/ & cristenyd/ that neuer dyd good dede. in
the merites of the passion of criste byn sauyd. I saye
not but gret multitude & nōbre of merites byn good
but grace whiche makyth man partener of ꝑ passion
of cryste ys sufficient. Master Duns sayeth. that he
merityth moche/ that in tẽptacion lesyth not ꝑ grace
heto. that god hathe gyuen hym. And Gerson sayeth that
he hathe grete merites/ that hathe the passion of crist
& a good wyll to do well. He that hathe these .ii. hath
) Erā grete merites/ & good suerty/ and neuer nedyth to be
aynte ouercom of ꝑ enemy. For as I rede of saynt bernard
rd. in his legende. In suche a tyme as he was in greate

ieobardy of deth by sykues / the enemy cam & temp=
tyd hym in desperacion/& mouyd hym hyrste to cōsy=
der hys lyfe/and negligences/ & the holy man sawe
there in moche negligence/ and then the enemy dyd
tempte hym farther & sayd/what good dedes or me=
rytes haste thou done in thy lyfe/ or what is all thou
hast done/ in cōparison to ꝑ grete & inestimable bene
fyt of glory. And he/as euer he was meke/thoughte
all his dedes noughte/ & so began to fere. and fall to
despayre. But anon the holy goost dyd lyghten hym
& gaue hym his answere. And then he sayd. I know
that my lorde Jesu hathe dew right to the kyngdom
of heuen/by .ii. tytles. one ys/by his naturall enhe=
ritance/syth he is ꝑ eternal son of god. A nother title
he hathe by the merites of his blyssid passion. whiche
he suffryd/not for hym selfe/but for me and all man=
kynde/& that is sufficiente for me. And so the enemy
vanysshed a way. Thus in our dethe suerly we haue
to rest to the passion of crist. whiche is a saue cōducte
to all that trusteth therin. No man nedyth to falle in
to desperacio. that woll euy tyme enclyne hymselfe
to aske mercy. For our blyssyd lorde ys so mercyfull
as our sayd lorde shewyd to oure holy mother saynt
Birgitt by reuelacion. & tenderly he louyth the shepe Libro
of hys folde. that yf yt were possyble for hym to dye Capi.
for eche one of them a speciall dethe. suche as he ons et .iix.
dyd suffre on the crosse for all mankynde/rather then
he wolde lose them or eny of them/he wold suffre the
said special deth to redeme them. For as saynt Paule Roma
sayeth. Syth he suffryd dethe for mankynde/when
we wer all his enemyes. what wol he do now for vs
ꝑ he hathe so dere boughte. with his precious blode.

and made vs his owne chyldren by adopcio of grace
surely rather then he wolde leue vs/ yf yt were possy
ble/accordyng to the reuelacion he wolde dye for vs
ageyne. But syth he wolde do thys for euery cryſten
man. what thynke ye he wyl do for them that leuyth
the worlde and forſakyth them ſelfe for hys loue and
geuyth themſelfe holly to hym.as al holy relygiouſe
ſons. Of whome I wote not what I may ſay/ ſyth
they be ſo appropryed to god . that they be only hys.
and none others (As ſaint Anſelme ſaith) they muſt
nedes haue more marcyfull iugement at hys hande
then any other. becauſe they be hys only. No man
ſayeth thys holy Doctour/ dothe urge his owne mo
re ſtreygtly/ than he dothe that. whyche parteynyth
to a nother. wherfore all ſuche may haue grete com-
fort in oure lorde/ſtrongly for his loue to wythſtond
temptacion. And I wolde exhorte euery relygiouſe
perſon to the ſame. by an example that I rede of an
holy father that ouercame the enemy. and vtterly in
maner confoundyd hym. by grace and good wyſdom
For when the enemy wolde tempte hym to pryde/ he
wolde wyth all hys myghte enforſe hym to mekenes
when he mouyd hym to yre or wrothe / then he apply
ed hymſelfe ſtrongly to pacience. And ſo. lykewyſe
from Glotony he wolde declyne to abſtinence / and
when he temptyd hym to deſperacion : he wolde com
myt hymſelfe to the marcy of god/ and apply hym-
ſelfe to hope. And lykewyſe alſo when he wold temp
te hym to ſcrupuloſite/ & feare of conſcience : then he
wolde enforſe hymſelfe all to gyther to charite. and
to the holy loue of god. whyche holy loue/ when yt is
parfyt yt caſteth out all ſynfull feares & yuel dredys.

de ſiſti
bus.
.lxxxii
iii.

¶ A conclusion of this Treatyse/exhorte ynge euery parson to the loue of god

The .xx. Chapitre.

AND for a fynall conclusyon of thys treatyse I exhorte euery relygiouse parson to behaue themselfe. & apply them specially to the loue of god. for therin restyth all parfeccion. where holy loue ys. there is only merit/and where it is not/there is euer errour and p̄sūpcion. If I shall watche/pray/fast do almes dedes/ kepe sylence/abstinence/ syght and contynence. If I had all the knowlege and graces. to do miracles/saieth saint Paule with all other par feccions & haue not charyte/ whiche ys the holy loue of god. All the other can not profyt me. All these said parfeccions must be vsid with a mesure/but the holy loue of god. as saynt Austyne sayeth/hathe no mea= sure. who may haue this holy loue and reuernt famy lyarite with oure blyssyd lorde/ yf the spouses of the said lorde haue yt not. Rede and ye shall neuer fynde that oure sauyoure cryste Jesus hathe shewyd more familyarite/than to holy virgyns and wydowes/as to saynt Katheryn y martyr/to our holy mother saynt Brygyt/saynt Clare/saynt Katheryn of sene with ma ny other/whyche he spousyd to hys grace. they wyl= fully forsakeyng the pompe of the worlde for his ho ly loue. Thys loue is cōparyd to the oyle that the fo= lysshe vyrgyns specyfyed in the Euangely had not. what avaylyth yt to haue lampes and haue no oyle. So lyke wyse/ what auaylyth yt to haue soulles as vesseis apte to grace/& not to haue the oyle of grace to replenysshe them. whyche oyleys the holy loue of god. Therfore deuoute systers/yf ye knowe any par

.ii. Cor. x

In manu Captio .x

Math. xx

sons dysposyd to Scrupulosyte and seruyle feare. counseyll and exhorte them in oure Lorde. all suche seruyle and synystre fearys secludyd and put a way holly and only to apply them selfe to be garnysshyd with the holy feare and reuerence of god/ and wyth his blyssyd loue. For in these .ii. begynneth & endyth all parfeccion. and these .ii. ioyneth the soule of man or woman to oure lorde & sauiour criste Jesu. whose blyssyd loue hathe mouyd vs to begyn thys blyssyd treatyse/as a directory of the cõscience. whiche pouce exhortaciõ is only after the mynde of these forsaid holy Doctours. And thus we ende the sayd treatyse in the holy loue of oure sayde Lorde. To whome be euer all honoure / holy reuerence and loue of harte wythout ende. Amen.

¶ a crede wt̄ pytous beholdynge
of thy armes.xxiiij. ꝙ̄ ds. pat̄.
¶ The pardon for ye sayd pater̄ & aues
O man vnkynde
Bere in thy mynde
And yͤ thou shalt fynde
Petrus and kynde
Wypayne & sorowe
To helpe the tomorowe.